The Grand Palace and The Temple of the Emerald Buddha: A Handbook for Guides

by
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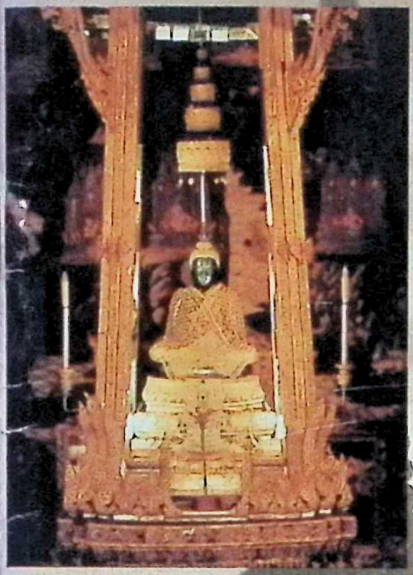

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Published by the Bureau of the Royal Household

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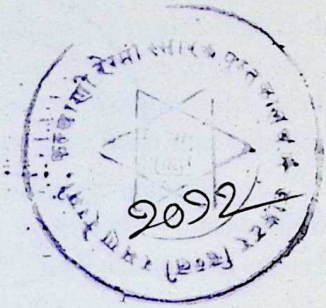

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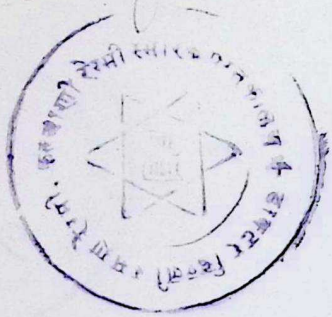

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ISBN 974-8274-15-2

PREFACE

This booklet is designed to be a handbook for tourist guides who are expected to show English-speaking visitors around the Grand Palace and the Temple of the Emerald Buddha. Its aim is to give brief information on the historical and cultural contents of the principal edifices within the compound of the Grand Palace. It is also hoped that this booklet will enable tourist guides to give correct background and factual information to foreign visitors in order that they may learn and appreciate the Thai art and culture of Ratanakosin.

Finally, the wirter wishes to thank Mr.James V. di Crocco,who edited the typescript and corrected the proofs of this handbook.

Chronology of the Kings of the Chakri Dynasty

Phra Bat Somdet Phra Phuttha Yot Fa Chula Lok Maha Rat	Rama I	1782-1809
Phra Bat Somdet Phra Phuttha Loetla Naphalai	Rama II	1809-1824
Phra Bat Somdet Phra Nang Klao Chao Yu Hua	Rama III	1824-1851
Phra Bat Somdet Phra Chom Klao Chao Yu Hua (King Mongkut)	Rama IV	1851-1868
Phra Bat Somdet Phra Chula Chom Klao Chao Yu Hua (King Chulalongkorn)	Rama V	1868-1910
Phra Bat Somdet Phra Mongkut Klao Chao Yu Hua (King Vajiravudh)	Rama VI	1910-1925
Phra Bat Somdet Phra Pok Klao Chao Yu Hua (King Prajadhipok)	Rama VII	1925-1935
Phra Bat Somdet Phra Boraminthara Maha Ananda Mahidol (King Ananda Mahidol)	Rama VIII	1935-1946
Phra Bat Somdet Phra Boraminthara Maha Bhumibol Adulyadej (King Bhumibol Adulyadej)	Rama IX	Since 1946

Phra Borom Maha Ratcha Wang
(The Grand Palace)

King Rama I (1782-1809), the founder of the Chakri dynasty, had the Grand Palace built in 1782 at the same time as Bangkok (Ratanakosin) was made the capital of Siam. Within the walled compound the palace is divided into three sections: the Outer Palace located to the north, the Middle Palace at the centre and the Inner Palace to the south (see map).

The Outer Palace *(Phra Ratcha Than Chan Nok)*.

This section consists of two parts: the Royal Temple *(Wat Phra Si Ratana Sasadaram)* to the east and the administrative offices to the west.

The Middle Palace *(Phra Ratcha Than Chan Klang)*

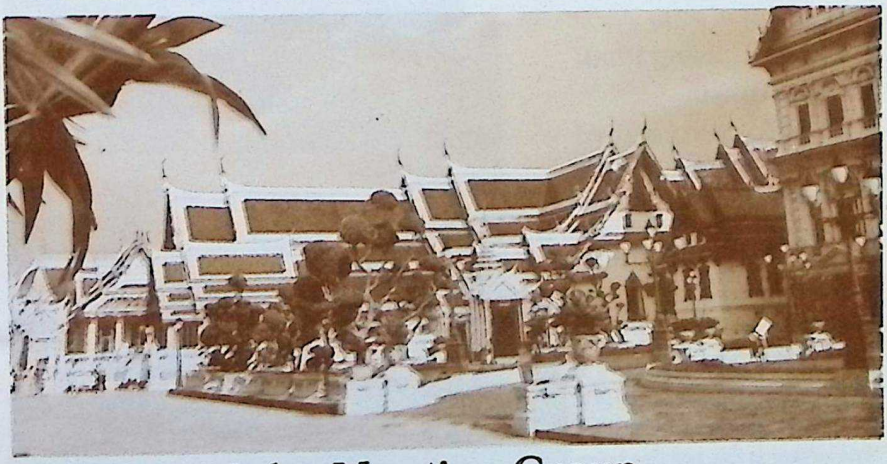
The principal palace buildings are located in the Middle Palace. They are classified into three groups:

1. *Phra Maha Montian Group.*
2. *Phra Maha Prasat Group.*
3. *Phra Thinang Chakri Maha Prasat Group.*

While most of the buildings in the first two groups were constructed in the reign of King Rama I, the buildings in the third group were built by King Rama V (1868-1910).

The Inner Palace *(Phra Ratcha Than Chan Nai)*

Located in the Inner Palace are the Royal Residences *(Phra Ratcha Montian)* and dwellings *(tamnak)* of principal and minor queens. Formerly men were not allowed to enter the Inner Palace, since it was reserved for ladies of the court. Today only the group of *phra thinang* (buildings or halls used by a king) in the Sivalai Garden are used by Their Majesties.



1. Phra Maha Montian Group

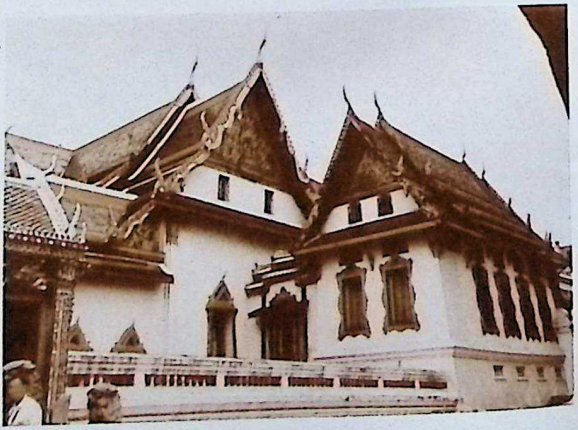
Phra Maha Montian, "The Grand Residence," consists of connecting buildings constructed by King Rama I in 1782, three of which are *phra thinang* and two are *ho* (chapels). They are as follows:

1.1 Phra Thinang Chakrapat Phiman

The *Phra Thinang Chakrapat Phiman* contains the State Bedchamber. It was used as a *phra ratcha montian* or a "royal residence" proper by Kings Rama I to Rama III (1782-1851).

1.2 Phra Thinang Phaisan Taksin

This building was originally used as a Private Audience Hall in the Inner Palace by King. Rama I, who also died here in 1809. When King Rama II succeeded his father, he used this hall for holding his *Borom Rachaphisek* ceremony, which is the ceremony for the consecration of a king. From that time onwards this hall has been used for consecration ceremonies. It contains three important objects:



1.2.1 Phra Wiman
(Abode of god).
A miniature palace enshrining the image of the Phra Siam Thewathirat ("The Lord Who is the Divine King of Siam"), which was consecrated by King Rama IV (1851-1868) to be the tutelary deity of the kingdom.

1.2.2 Phra Thinang Atthathit Uthumporn Ratcha-art
"The Octagonal Royal Throne Made of Figwood" on which a king received his water of consecration from the eight regions.

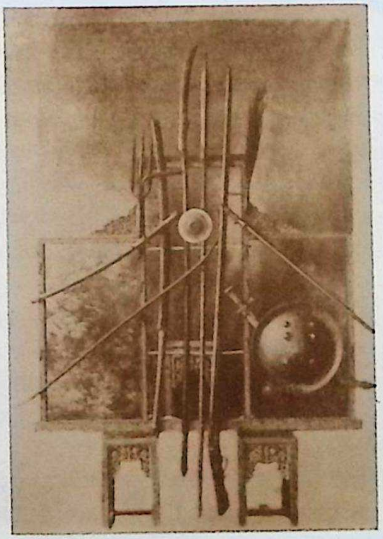
1.2.3 Phra Thinang Phatarabit
A throne on which the king received his regalia consisting of the Five Insignia of Kingship *(Pancha Ratcha Kakuthaphan)*, namely:

1. The Great Crown of Victory *(Phra Maha Mongkut)*
2. The Sword of Victory *(Phra Saeng Khan Chaisi)*
3. The Staff *(Than Phra Kon)*
4. The Fan *(Phat Walawitchani)* and the Yak - Tail Whisk *(Phra Sae Chamari)*
5. The slippers *(Chalong Phra Bad Choeng Ngon)* and, most important of all,

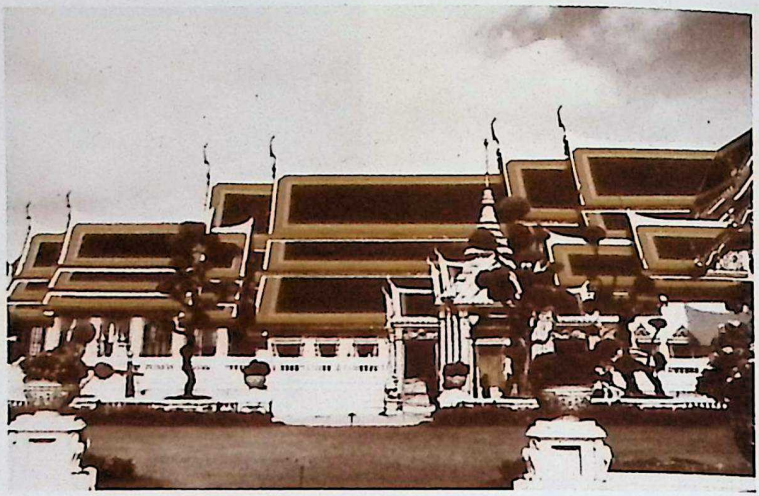
The Nine-Tiered Great White Umbrella of State *(Phra Maha Sawetachat)*.

Then the king was given the Royal Utensils *(Khroeng Rachupaphok)*, which are insignia of rank:

1. The Betel Nut Set(*Phan Phra Khan Mark)*
2. The Water Urn *(Phra Mondop Ratna Karan)*
3. The Smaller Receptacle in the shape of lotus petals *(Phra Suphan Si)*
4. The Larger Receptacle *(Phra Suphan Rat).*



Also given are the Eight Weapons of Sovereignty *(Phra Saeng Asdawut).*



1.3 Phra Thinang Amarin Winitchai Mahai Surya Phiman

Originally this was the Principal Audience Hall of the Middle Palace in which officials of state and foreign ambassadors were received in audience. Today it has the same functions as before with the exception that ambassadors no longer present their credentials here. The hall contains two thrones:

1.3.1 The Phra Thinang Busabok Mala

is the original throne constructed by King Rama I (1782-1809). It is in the form of *a busabok*, which is an open pillared construction of wood having a multi-storeyed roof, whose use is reserved for kings and objects of veneration. Gently rising to the left and right of the base of the *busabok* are lateral extensions called *kroen*, which are decorative devices to enable the *busabok* to look as if it were floating in the air. The whole is elevated on a gilded masonry dais constructed by King Rama III (1824-1851).

At present this throne is used to enshrine images of Buddha during religious ceremonies.

1.3.2 The Phra Thaen Maha Sawetachat

Constructed by Rama I, this is a carved and gilded throne with glass inlays which is sheltered by the Nine-Tiered Great White Umbrella of State. This throne is used by the king on such state occasions as ceremonies of consecration and investitures, as well as the annual Birthday Audience. At such times a second carved and gilded throne *(Phra Thinang Phudtan Kanchana Singhart)*, on which the king actually sits, is placed on top of it. This is a portable throne that also serves as a palanquin. For religious ceremonies, images of the Buddha or Cinerary Urns containing the ashes of former Chakri kings are enshrined on the *Phra Thaen Maha Sawetachat.*

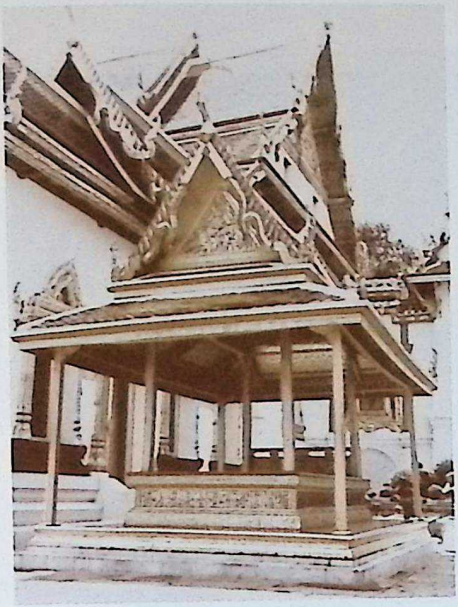
1.4 Ho Phra Suralai Phiman

Formerly called *"Ho Phra Chao,"* or "Chapel of the Buddha." This building, which is to the east of *the Phaisan Taksin* Hall, serves as a Chapel for enshrining images of Buddha consecrated by kings of the Chakri dynasty.

1.5 Ho Phra That Montian

This building, located to the west of the *Phaisan Taksin Hall,* has the same size and decoration as the *Ho Phra Suralai Phiman.* It is used as a Chapel for enshrining the cinerary urns of the first three kings of the Chakri dynasty and their queens, as well as those of the father of King Rama I and the father of the present king.

Within the Surrounding Wall *(Kamphaeng Kaeo)* of the *Phra Thinang Amararin Winitchai* are three "Royal Buildings" *(Phra Thinang)* and one "Chapel" *(ho).*



1.6 Phra Thinang Sanam Chan

To the west of the *Amarin Winitchai* Hall is a small open pillared building containing a rectangular seat made from a single plank of teak measuring 2.00 by 1.50 metres. King Rama II (1809-1824) used this building as a gazebo.

1.7 Phra Thinang Dusida Phirom

This Hall is located to the northwest corner of the *Kamphaeng Kaeo* of the *Amarin Winitchai* Hall. Originally built as an open pillared hall of wood by King Rama I, it was enclosed by a curtain wall of masonry by King Rama III. This hall was used as a Changing Room for the king to change his regalia before going out onto a platform *(koei)* to the north and to the west of the building to mount a palanquin and an elephant respectively.

1.8 Ho Sastra Khom

This is a chapel *(ho)* located to the northeast corner of the *kamphaeng kaeo* of the *Amarin Winitchai* Hall. The present structure was built by King Rama IV (1851-1868) as a replacement for the one built by King Rama I, which he himself had demolished. This hall is used by a chapter of monks of the Ramanna Sect every eighth and fifteenth day of the waxing and waning moon, for the ceremony of making lustral water used in the daily ablution of His Majesty, and for sprinkling over the compound of the *Phra Maha Montian*.

1.9 Phra Thinang Ratcha Rudi

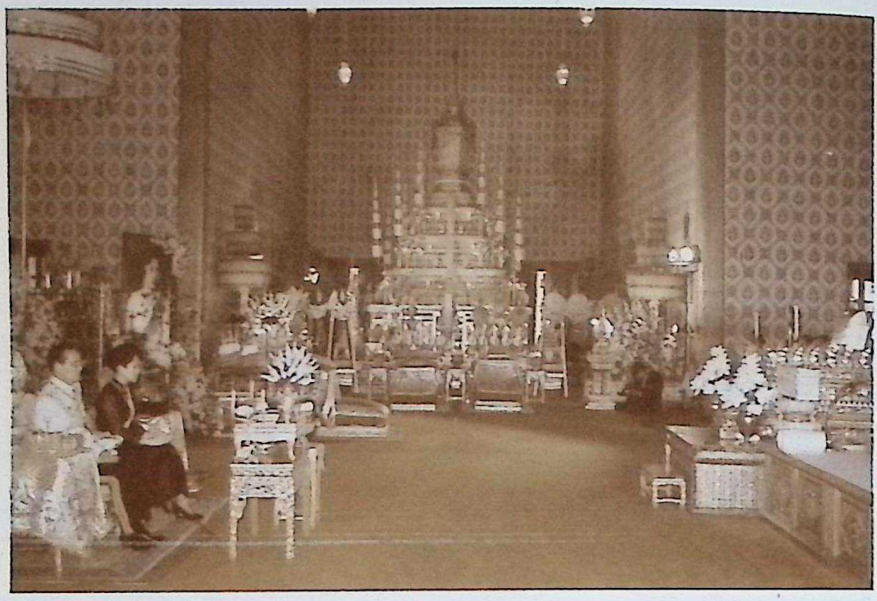
To the east of the *Amarin Winitchai* Hall is a small open pillared hall on the plan of the letter T. Constructed by King Rama VI (1910-1925), it was used by the king as an Ablution Pavilion for a ceremonial bath on his birthday.

2. Phra Maha Prasat Group

Phra Maha Prasat, "The Grand Spired Hall," is a complex of connecting buildings located to the west of the palace compound. It consists of two *Phra Thinang* joined by a corridor *(muk krasan).*

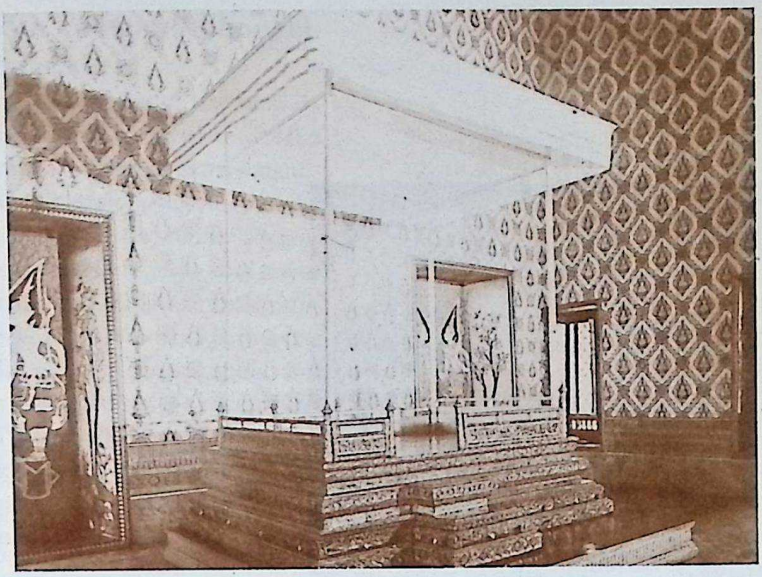
2.1 Phra Thinang Dusit Maha Prasat

King Rama I built the *Dusit Maha Prasat* as a replacement for an earlier wooden *Phra Thinang Amarinthara-phisek Maha Prasat* which burned down in 1790. King Rama I intended that the present building be used for his own Lying-in-State as it has the same height and dimensions as the *Phra Thinang Suriyamarin* at Ayutthaya, the customary hall for the Lying-in-State of Ayutthaya kings. Thus the principal function of the *Dusit Maha Prasat* has been and still is a Hall for Lying-in-State of kings, queens and honoured members of the royal family. This Hall is also used for the annual Consecration Day Ceremony *(Phra Ratcha Phithi Chat Mongkhon).* It houses two important objects:



2.1.1 Phra Ratcha Banlang Pradap Muk

A wooden throne decorated with mother-of-pearl inlay which is sheltered by a Nine-Tiered Great White Umbrella of State. This throne was made originally for the former *Amarintharaphisek Maha Prasat* but was saved from the fire that consumed the building. For the Consecration Day Ceremony, which is held on the fifth of May, the Five Insignia of Kingship *(Pancha Ratcha Kakuthaphan)* are placed on the throne. When the Hall is used for the Lying-in-State a Buddha image is placed on this throne.

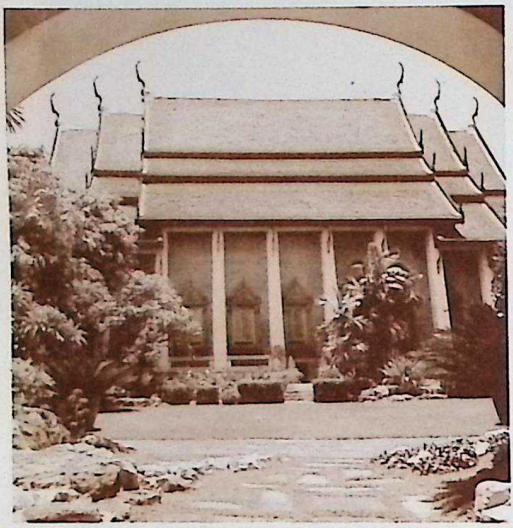


2.1.2 Phra Thaen Ratcha Banchathon Pradap Muk

A wooden bed decorated with mother-of-pearl inlay, used by King Rama I. On religious occasions the bed is used to enshrine regnal images of the Buddha consecrated by each successive Chakri King.

2.1.3 Busabok

In front of the Dusit Maha Prasat is an open pillared verandah covered by a saddle roof *(muk det)* containing a *busabok*. This *busabok* was last used as a throne by King Rama VI to give audience on the occasion of his Consecration Ceremony. The Phra Siam Thewathirat Image was enshrined in it on the occasion of the Ratanakosin Bicentenary Celebration in 1982.



2.2 Phra Thinang Phiman Rataya

Constructed by King Rama I in the Inner Palace at the same time as the *Phra Thinang Dusit Maha Prasat*, the building served as a Bed Chamber to King Rama III. At present it is used for the Ceremony of Bathing and Dressing the Royal Corpse before it is put into an urn. The urn is then carried to the *Dusit Maha Prasat* and raised onto a catafalque which is placed in the western apse of the Hall.

King Rama IV (1851-1868) and King Rama V (1868-1910) each had a *phra thinang* built within the Surrounding Wall *(kamphaeng kaeo)* of the *Phra Thinang Dusit Maha Prasat*.

2.3 Phra Thinang Aphonphimok Prasat

This is an open pillared hall built on a modified Greek cross plan with the longer north and south arms extending along the *Kamphaeng Kaeo* of the *Phra Thinang Dusit Maha Prasat.* While four levels of saddle roof cover the north and south arms, the shorter east and west arms have only two levels of saddle roof. A *prasat* spire rises over the intersection of the roofs. King Rama IV had the *prasat* built as a changing room to be used before descending a flight of steps onto a platform to mount a palanquin.

2.4 Phra Thinang Ratcha Karanya Sapha

Built by King Rama V as a Meeting Hall for Councils of State, this two-storeyed building has a saddle roof skirted by a double hip form, but with the gable projecting over the upper hip *(Muk prachoet).*

3. Phra Thinang Chakri Maha Prasat Group

Phra Ratcha Montian Sathan, Phra Thinang Chakri Maha Prasat

The *Phra Thinang Chakri Maha Prasat* is a Royal Residence built by King Rama V in 1877. The original design by the British architect, Mr. John Clunish, called for three domes over the building. But at the request of the former regent, Somdej Chao Phraya Borom Maha Si Suriyawong, King Rama V had them changed to *prasat* spires.

3.1 Phra Thinang Chakri Maha Prasat

The *Chakri Maha Prasat* has three stories built on the plan of the letter T. The principal suites, used as Reception Rooms, occupy the first floor of the East and West Wings.

The room below the central *prasat* roof on the second floor is used as a shrine for the ashes of Kings Rama IV and V and their principal queens, as well as those of Kings Rama VI, VII and VIII.

The two rooms below the *prasat* roof on the East and West Wings are respectively used as Repositories for Objects of Veneration and ashes of lesser queens and members of the royal family. These three rooms are connected by a long corridor.

The Central Audience Hall *(Thong Phra Rong Klang)* forms the body of the T. It is accessible through the hall behind the front porch, or via a grand stairway at the back of the East Wing. The Audience Hall contains a throne, *Phra Thinang Phuttan Thom*, raised on a marble dais and placed at the end of the south wall.

Phra Thinang Phuttan Thom is a wooden throne plated with silver and gold niello *(thom ta thong)* made at the command of King Rama V. Above the throne is the Nine-Tiered Great White Umbrella of state.

Today the Audience Hall is used for state banquets.

3.2 Phra Thinang Mun Sathan Borom Art

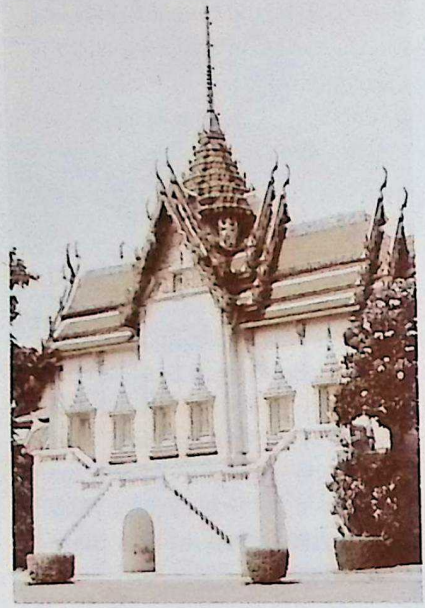
At the back of the East Wing of the *Chakri Maha Prasat*, and parallel with it, is the *Phra Thinang Mun Sathan Borom Art*, which is accessible through the east doors of the central Audience Hall. Constructed in the present reign as a replacement for the one built by King Rama V, it retains its function as a State Dining Room.

3.3 Phra Thinang Sommati Thewarat Upbat

At the back of the West Wing of the *Chakri Maha Prasat*, and parallel with it, is the *Phra Thinang Sommati Thewarat Upbat*, which is accessible through the west doors of the central Audience Hall. This hall was constructed in the present reign as a replacement for the one built by King Rama V. Today it serves as a State Drawing Room.

4. Group of Phra Thinang in the Sivalai Garden

To the East of the Grand Palace compound is the Sivalai Garden with four *phra thinang* and one *wihan* in it.



4.1 Phra Thinang Mahison Prasat

Constructed by King Rama IV over the wall of the Inner Palace is a small masonry *prasat* built on a modified Greek cross plan with the longer north and south arms extending along the wall and covered with three levels of saddle roof. The shorter east and west arms have two levels of saddle roof. A *prasat* spire rises over the intersection of the roofs.

King Rama IV built this *prasat* to enshrine the ashes of his father, King Rama II. But at some later time the ashes were moved to the *Ho Phra That Montian*, and Buddha images were kept here instead.

4.2 Phra Thinang Sivalai

In 1879 King Rama V had a masonry *prasat* constructed on a modified Greek cross plan to enshrine four life-size bronze statues of his predecessors which he had had cast in 1872. Unlike all *other prasat*, this one has a central spire rising from the intersection of the roofs and four lesser spires clustered around it, one over each of the four roofs. After King Rama VI moved the four statues to the *Prasat Phra Thep Bidon* in *Wat Phra Si Ratana Sasadaram*, the *Sivalai Maha Prasat* was left empty until it was converted into a Banqueting Hall in the present reign.

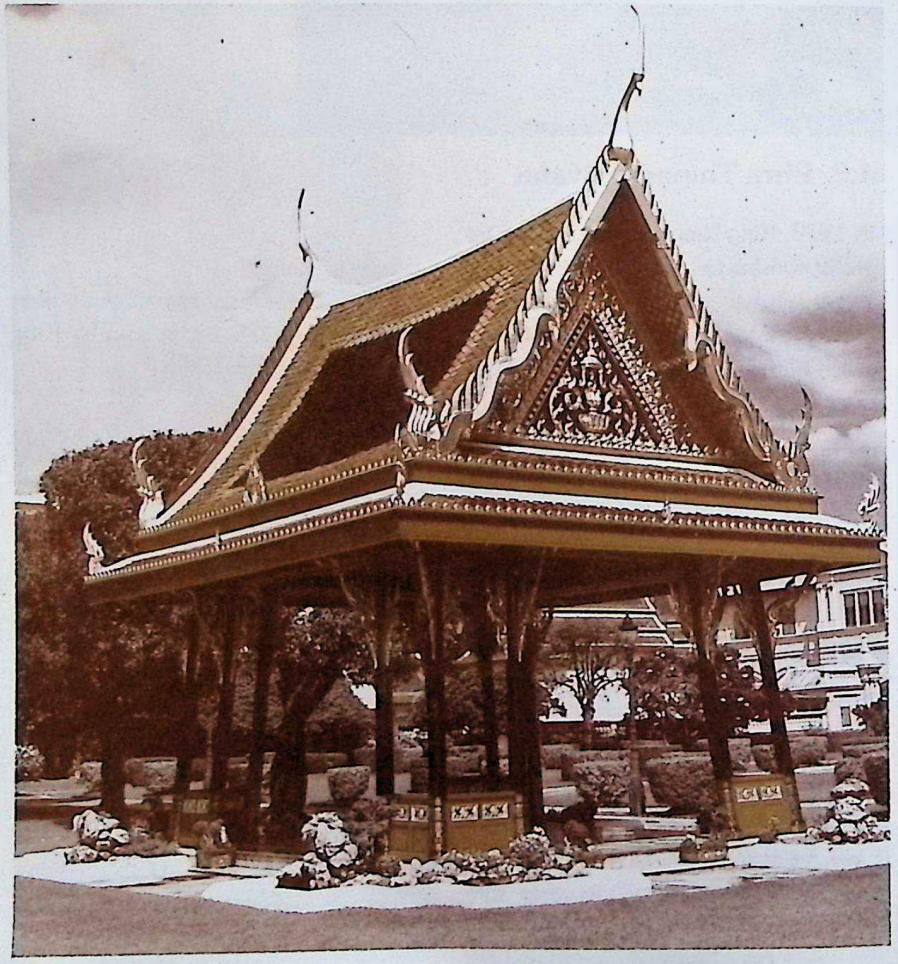
4.3 Phra Thinang Borom Phiman

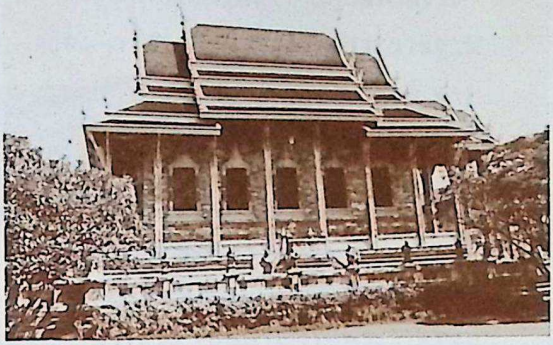
Built in the western style in 1903 by King Rama V for the Heir Apparent, the future King Rama VI, this Mansion was used as a royal residence by King Rama VII (1925-1935) and by King Rama VIII (1935-1946).

At present the *Borom Phiman* Mansion serves as the Royal Guest House for visiting Heads of State and guests of Their Majesties.

4.4 Phra Thinang Si Tala Phirom

This small open pillared hall on a lawn of the Sivalai Garden was constructed by King Rama VI as a royal gazebo.





4.5 Phra Phuttha Ratana Sathan

Standing on a raised platform in the lawn of the Sivalai Garden is a *wihan* (residence of the Buddha) faced with grey marble. It has two levels of saddle roof with three overlapping eaves on each side and forming a hip roof around the gable ends. The lowermost eaves are supported by a colonnade of square pillars. The entrance is through a porch having its own two levels of saddle roof.

This *wihan* was constructed by King Rama IV for a white rock-crystal image of the Buddha, named *Phra Phuttha Busaya Ratana*, which his father, King Rama II, received from Champasak Province in Laos. The image is now kept in the *Amphon Mansion* in the Dusit Palace.

5. Phra Thinang over the East Wall of the Palace

Two *phra thinang* were built over the outer wall of the palace for the king to watch parades.

5.1 Phra Thinang Sutthai Sawan Prasat

Originally built by King Rama I as an open pillared hall of wood on a modified Greek cross plan with the longer north and south arms extending along the palace wall, it was transformed into a masonry building by King Rama III, who also gave it a *prasat* spire. Although the *phra thinang* was intended to be a hall for watching military parades, King Rama IV and King Rama V used it for religious ceremonies.

5.2 Phra Thinang Chai Chumphon

Built by King Rama IV on the palace wall opposite *Wat Phra Si Ratana Sasadaram* as a hall for watching parades, this small masonry *phra thinang* has two levels of saddle roof skirted by a lower hip form giving the impression of a gambrel roof.

Suggested Further Readings

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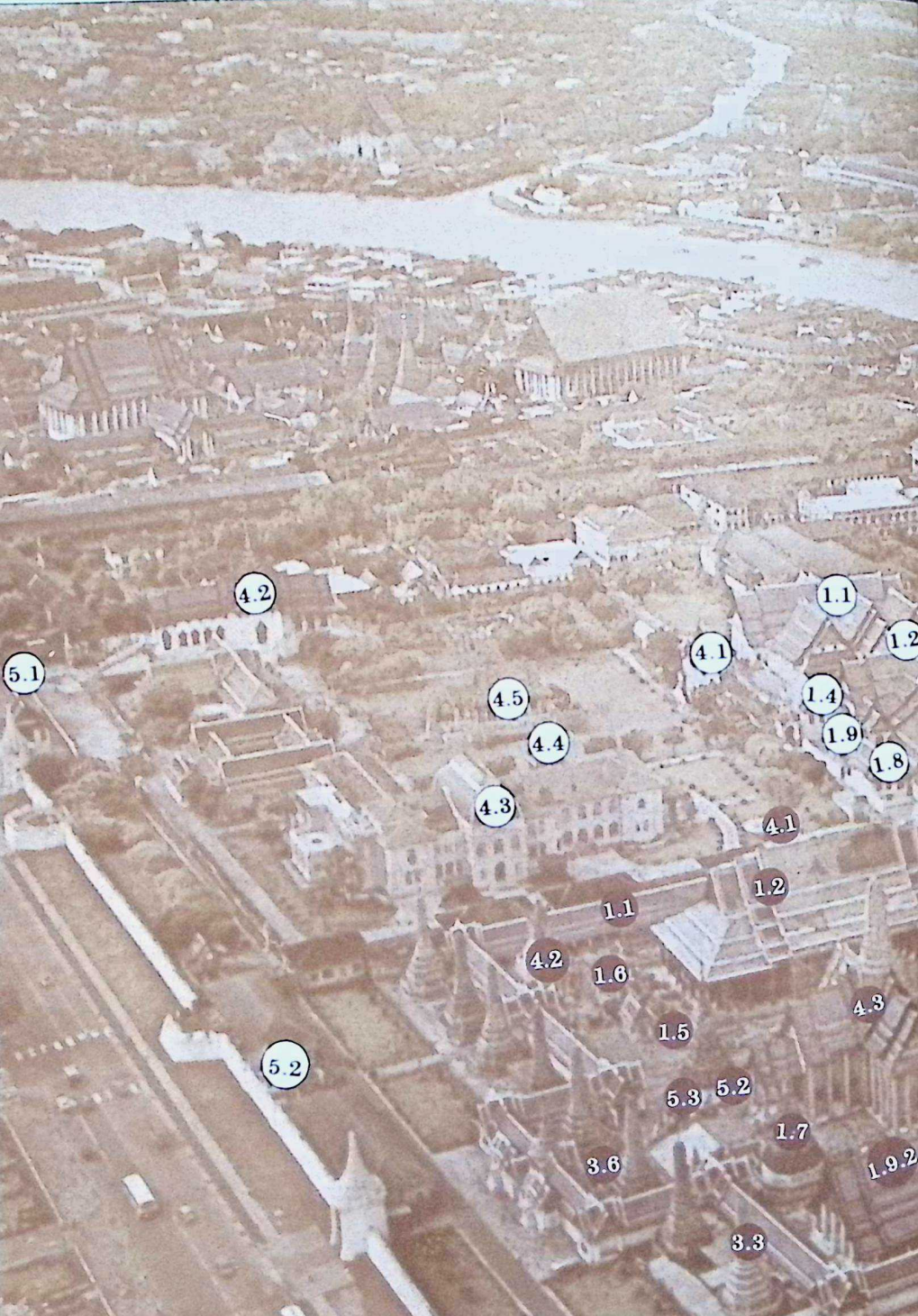
Phra Borom Maha Ratcha Wang

1. Phra Maha Montian Group
1.1 Phra Thinang Chakrapat Phiman
1.2 Phra Thinang Phaisan Taksin
1.2.1 Phra Wiman Enshrining Phra Siam Thewathirat
1.2.2 Phra Thinang Atthathit Uthumporn Ratcha-art
1.2.3 Phra Thinang Phatarabit
1.2.3 Five Insignia of Kingship
1.2.3 Royal Utensils
1.3 Phra Thinang Amarin Winitchai Mahai Surya Phiman
1.3.1 Phra Thinang Busabok Mala and 1.3.2. Phra Thaen Maha Sawetachat
1.4 Ho Phra Suralai Phiman
1.5 Ho Phra That Montian
1.6 Phra Thinang Sanam Chan
1.7 Phra Thinang Dusida Phirom
1.8 Ho Sastra Khom
1.9 Phra Thinang Ratcha Rudi
2.1 Phra Thinang Dusit Maha Prasat
2.1.1 Phra Ratcha Banlang Pradap Muk
2.1.2 Phra Thaen Ratcha Banchathon Pradap Muk
2.1.3 Busabok
2.2 Phra Thinang Phiman Rataya
2.3 Phra Thinang Aphonphimok Prasat
2.4 Phra Thinang Ratcha Karanya Sapha
3.1 Phra Thinang Chakri Maha Prasat
3.1 Thong Phra Rong Klang and Phra Thinang Phuttan Thom
4.1 Phra Thinang Mahison Prasat
4.2 Phra Thinang Sivalai Maha Prasat
4.3 Phra Thinang Borom Phiman
4.4 Phra Thinang Si Tala Phirom
4.5 Phra Phuttha Ratana Sathan
5.1 Phra Thinang Sutthai Sawan Prasat
5.2 Phra Thinang Chai Chumphon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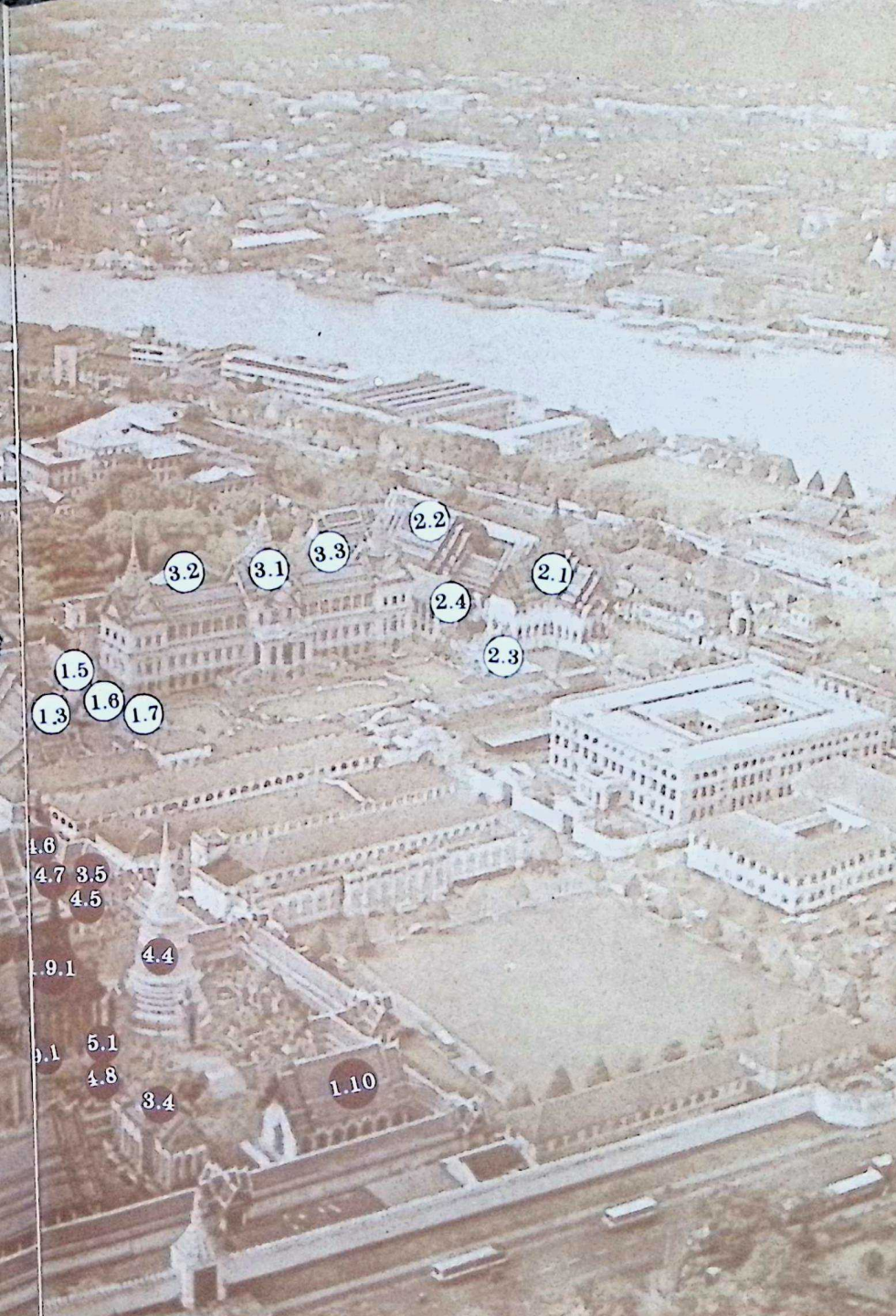
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Wat Phra Si Ratana Sasadaram

1.1 Phra Rabiang
1.2 Phra Ubosot
1.2.1 Busabok Enshrining the Emerald Buddha
1.6 Sala Rai
1.7 Phra Chedi
1.9.1 Phra Mondop
1.9.2 Ho Phra Monthian Tham
1.10 Ho Phra Nak
3.1 Phra Phuttha Yot Fa and Phra Phuttha Loetla
3.2 Phra Phuttha Rup Chalong Phra-ong
3.3 Phra Asada Maha Chedi
3.4 Phra Wihan Yot
3.5 Rup Rishi
3.6 Rup Yak
3.7 Rup Salak Hin
4.1 Ho Rakhang
4.2 Ho Phra Khanthara Rat
4.3 Phra Phutta Prang Prasat
4.4 Phra Si Ratana Chedi
4.5 Ho Phra Ratchakoramanuson
4.6 Ho Phra Ratchaphongsanuson
4.7 Photi That Phiman
4.8 Nakhon Wat Chamlong
5.1 Phra Borom Ratchanusawari
5.2 Rup Sat Himaphan.
5.3 Phanom Mak
6.1 Statues of Chakri Kings
9.1 Phra Borom Ratchanusawari

Wat Phra Si Ratana Sasadaram
(The Temple of the Emerald Buddha)

The reign of King Rama I, 1782-1809

When in 1782 King Rama I made Bangkok the Capital of Siam, he named it *"Ratanakosin,"* or "The Repository of the Gem Image." This was an allusion to the "Emerald Buddha," which he had brought back from Vientiane after a campaign in Laos is 1778 and had installed at Wat Arun in Thon Buri, the capital at that time.

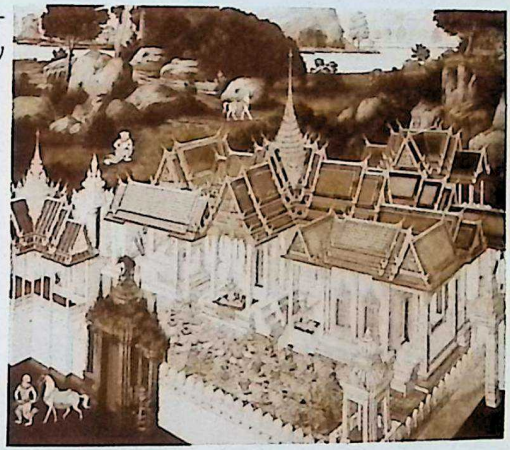
The Emerald Buddha is carved from a block of jasper. The image itself measures 66 centimetres high and 48.3 centimetres wide. It is depicted in the seated position, right leg folded over the left, and both hands placed in the lap. According to the chronicle *Jinakalamalini*, a work written in 1517 by a Thai monk living in Chiang Mai, it was first discovered in Chiang Rai in the reign of King Tilok (1441-1487), who brought it to Chiang Mai in 1481. In 1552 King Chaichettha, who was also King of Laos, took the image to Luang Prabang. It was brought to Vientiane in 1564 when that city became the capital of Laos. There it remained till 1778, when Chao Phraya Chakri, the future King Rama I, carried it off to Thon Buri.

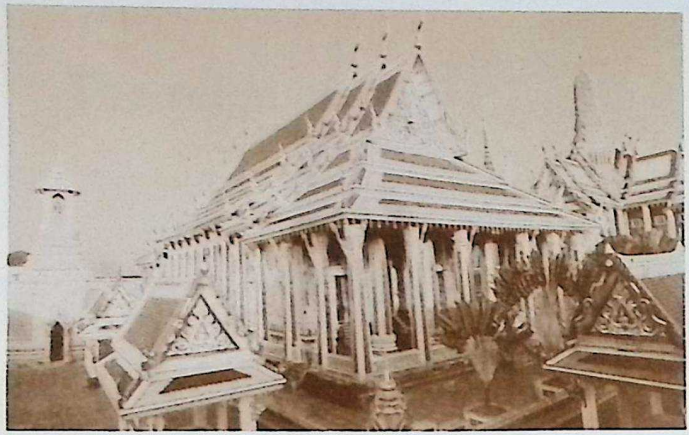
Following the tradition of the two preceding capitals. King Rama I constructed a Royal Temple within the precincts of the Royal Palace. Just as Wat Phra Si San Phet was the Royal Temple of the Royal Palace at Ayutthaya, and Wat Arun was its equivalent at Thon Buri, so Wat Phra Si Ratana Sasadaram, or "Residence of the Gem Buddha" (popularly known as Wat Phra Kaeo), became the Royal Temple for the Royal Palace at Ratanakosin. So on the 5th of March 1785, the Emerald Buddha was brought over from Wat Arun to Wat Phra Si Ratana Sasadaram and enshrined in the Phra Ubosot, which was then the single most important building in the *Wat*.

As was the case with Wat Phra Si San Phet at Ayutthaya, Wat Phra Si Ratana Sasadaram has no living quarters for monks. Generally a Thai *wat* (monastery) consists of two sections: the *Phutthawat* (the Buddha's Residence) and the *Sankhawat* (the Monks Residence). The latter usually consists of individual cells for monks *(kuti)* and a preaching hall *(sala kan parien)*. Thus Wat Phra Si Ratana Sasadaram is exclusively a "Buddha's Residence." During the reign of Rama I (1782-1809) it had all the usual components of a *Phutthawat*, which were as follows:

1.1 Phra Rabiang

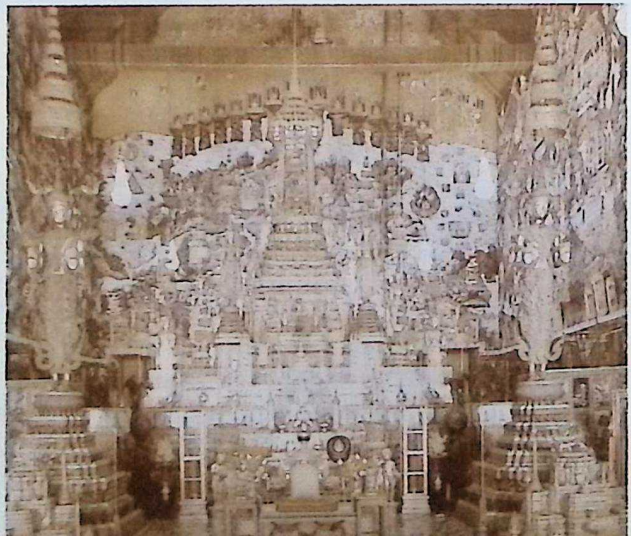
The Enclosure Gallery with mural paintings depicting the Ramakian story (S· Ramayana).





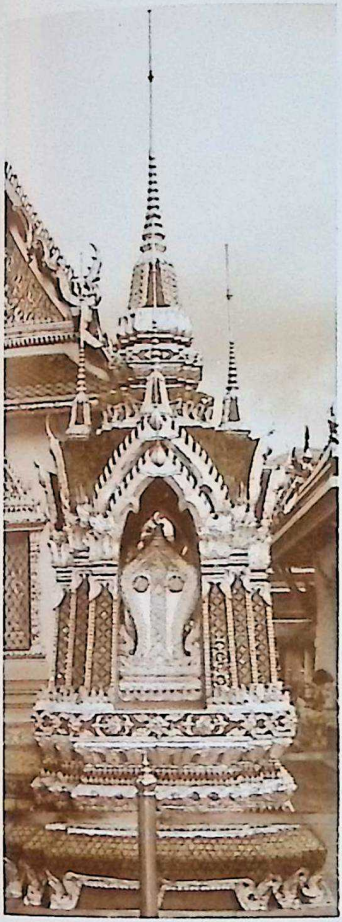
1.2 Phra Ubosot

A Convocation Hall (P. *uposathagara*) for the Buddhist clergy (P. *sangha*), built within a specially consecrated area marked by *bai sema* (P. *sima*) for the twice monthly recitations of the disciplinary regulations requiring confessions for monks (P. *patimokkha*) on the eighth and fifteenth day of the waxing and waning moon (P. *uposatho*) and for the ordination of new monks.



1.2.1 Busabok Enshrining the Emerald Buddha

is enshrinned in a *busabok* (an open pillared construction of wood with a multi-storeyed roof whose use is reserved for kings and objects of veneration) made by King Rama. I



1.3 Kamphaeng Kaeo
Low boundary walls.

1.4 Bai Sema
Boundary stone marking a consecrated area.

1.5 Sum Sema
Shelter for the *bai sema*.

1.6 Sala Rai

Small open pillared hall use as a resting place for the laity and for the recitation of moral tales.

1.7 Phra Chedi

A *chedi* (P. *cetiya)* is a monument to one worthy of veneration, such as the Buddha. Here King Rama I had two golden *chedi* built and transferred the merit resulting from their construction to his father and mother.

1.8 Phra Wihan

An Assembly Hall (P. *vihara*) with a presiding image of the Buddha for ceremonies involving the laity, such as the Ho Phra Nak (1.10).

1.9 Ho Tri

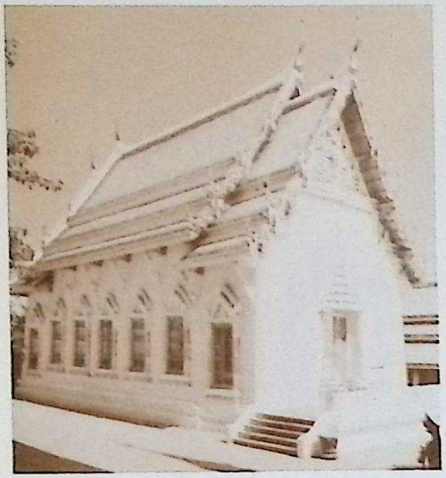
Repository for the Pali Canons (P *tipitaka)*. There are two Repositories for Buddhist Texts at Wat Phra Si Ratana Sasadaram.

1.9.1 Phra Mondop

As the original *Ho Tri* was destroyed by fire, King Rama I had the *Phra Mondop* built to replace it. A *mondop* is a spired hall on a square plan, used by kings to enshrine objects of veneration.

1.9.2 Ho Phra Monthian Tham

The Prince of the Front Palace, King Rama I's younger brother and Heir Apparent, also built a Library called *Ho Phra Monthian Tham* to house Buddhist Texts.



1.10 Ho Phra Nak
A Chapel enshrining Buddha images, such as the Phra Nak, which is made of copper alloy *(nak)*.

1.11 Ho Rakhang
A Bell Tower.

The reign of King Rama III, 1824-1851

King Rama I's grandson, King Rama III, Phra Nang Klao Chao Yu Hua, following the Ayutthaya custom of depositing the ashes of princes and princesses of the blood in Wat Phra Si San Phet, converted the *Ho Phra Nak* (the Chapel built by King Rama I for a Buddha image called *Phra Nak)* into a Chapel for enshrining cinerary urns of sons and daughters of kings. He kept the old name of *Ho Phra Nak*. He thus preserved the tradition that the Royal Temple also served as the Royal Ancestral Temple.

3.1 Phra Phuttha Yot Fa Chula Lok and Phra Phuttha Loetla

With this in mind, in 1848 King Rama III had two three-metre-high gold-plated images made of the Buddha in royal attire *(phra phuttha rup song khroeng, 3.1)* and installed them in the *Phra Ubosot*. He named the image to the north (the right hand image when facing the Buddha), which contains the ashes of his grandfather, King Rama I, in its *mauli* (protuberance above the head), "Phra Phuttha Yot Fa Chula Lok." He named the image to the south (left hand image), which contains the ashes of his father, King Rama II, "Phra Phuttha Loetla Sulalai."

The names of these two Buddha images thus became the names of the two preceding kings, who hitherto had been referred to as "The Initial Reign" and "The Middle Reign."

3.2 Phra Phutta Rup Chalong Phra-ong

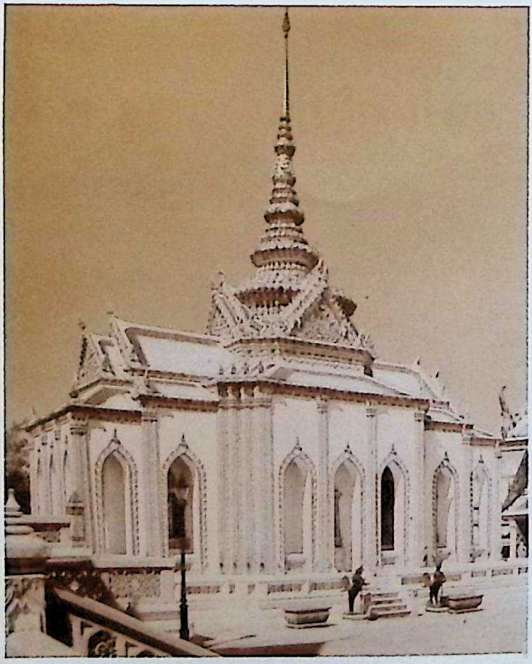
King Rama III also consecrated ten images of Buddha in royal attire having the same measurements as members of his immediate family *(phra phuttha rup chalong phra-ong)*, to whom he had transferred the merit resulting from the making of the images (3.2). These images are placed at the corners of the three-tiered platform supporting the *busabok* enshrining the Emerald Buddha. Each is sheltered by a five-tiered umbrella, signifying its royal status.

Other monuments in the Royal Temple made in the time of King Rama III are:

3.3 Phra Asada Maha Chedi

The "Eight Prangs." The form of a Thai *prang (tower)* derives from the khmer *prasat*, but whereas a *prasat* is "a residence of a king or a god," a *prang* has the same function as a *chedi*. The *"Eight Prangs"* are of different colours. Each one is dedicated to a certain Buddhist concept, as follows:

White	The Buddha Sakyamuni
Purplish Blue	The Teaching of the Buddha
Pink	The Community of Buddhist Monks
Green	The Buddhist Nuns
Purple	One who has attained *nirvana* but who is not able to preach the knowledge to men *(P. paccekabuddha)*
Dark Blue	The Universal Monarchs
Red	The Buddha in his Former Lives
Yellow	The Buddha Maitreya, the Future Buddha



3.4 Phra Wihan Yot

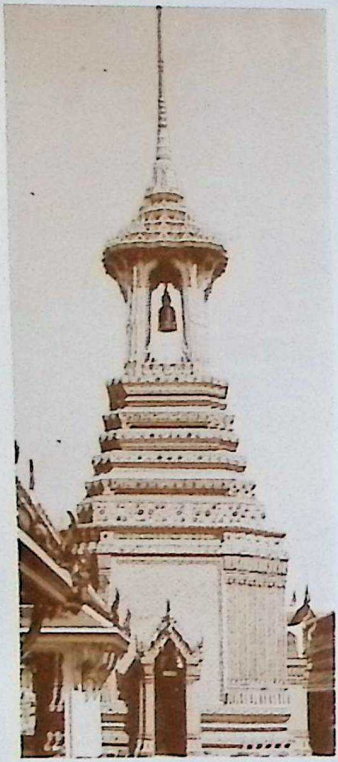
The "Spired Hall." This hall now serves as a Chapel for the Phra Nak image.

3.5 Rup Rishi
The Hermit Figure.

3.6 Rup Yak
Six pairs of Demon Figures.

3.7 Rup Salak Hin
Four pairs of Stone Statues depicting heroes and heroines selected from Thai literature.

The reign of King Rama IV, 1851-1868



King Rama III's younger brother, King Rama IV or King Mongkut, made the following additions to the Royal Temple:

4.1 Ho Rakhang

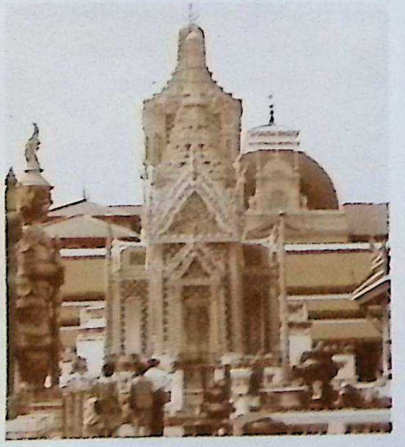
The present Bell Tower, a replacement for the one built by King Rama I.

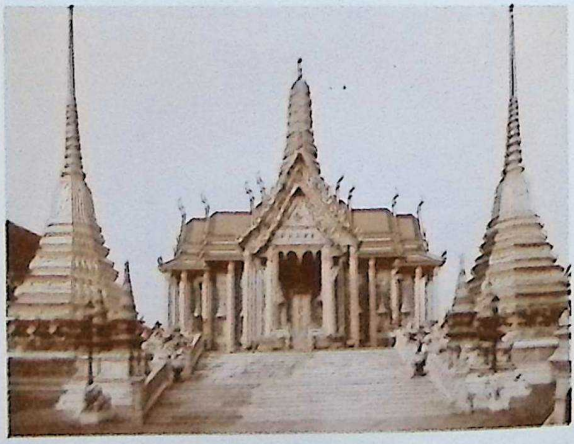
4.2 Ho Phra Khanthara Rat

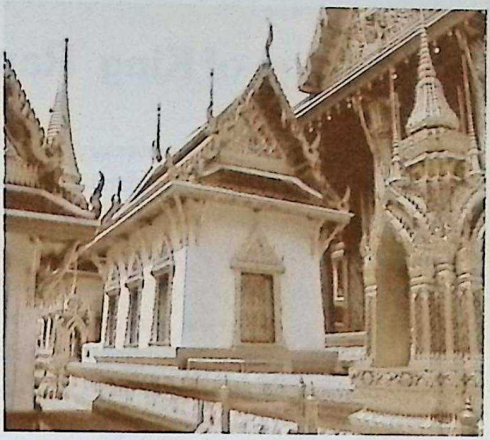
The Chapel of a Buddha image called *Phra Khanthara Rat*, used for invoking rain.

4.3 Phra Phuttha Prang Prasat

Now called the *Prasat Phra Thep Bidon*.
The building originally intended for the Emerald Buddha; now serves as the Royal Pantheon.







4.4 Phra Si Ratana Chedi

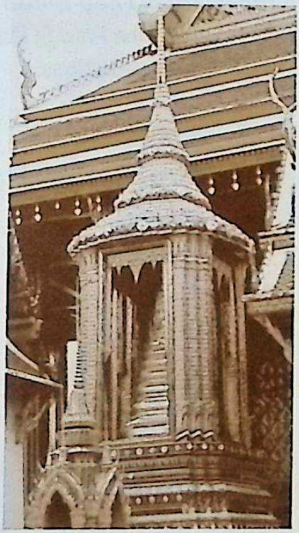
The *chedi* containing a relic of the Buddha.

4.5 Ho Phra Ratchakoramanuson

The Memorial Chapel to the kings of Ayutthaya and Thon Buri.

4.6 Ho Phra Ratchaphongsanuson

The Memorial Chapel to the kings of the Chakri dynasty.



4.7 Photi That Phiman

The Shrine of the Bodhi Relic. A relic of the Buddha and leaves of a Bodhi tree from Bodh Gaya in India, under which the Buddha attained Enlightenment, are enshrined in a gilded bronze *prang*, which is housed in *mondop* (masonry construction having the same form and function as a *busabok).*

4.8 Nakhon Wat Chamlong

Model of Angkor Wat.

The reign of King Rama V, 1868-1910

The One Hundredth Anniversary of Wat Phra Si Ratana Sasadaram was celebrated in 1883, in the reign of King Rama IV's son, King Rama V or King Chulalongkorn, by which time all available space within the Enclosure Gallery had been utilized. Nevertheless, King Rama V managed to construct on the double terrace, on which stand the *Prasat Phra Thep Bidon*, the *Phra Mondop* and the *Phra Si Ratana Chedi*, the following additions:

5.1 Phra Borom Ratchanusawari

The Monuments of the Royal Insignia. These are gilded *busabok* containing the insignia of King Rama V and of preceding Chakri kings, each with four seven-tiered gilded umbrellas around it. At the base of the *busabok* are bronze models of auspicious (white) elephants of respective reigns with four five-tiered umbrellas.

The *busabok* to the northwest of the Phra Mondop commemorates Kings Rama I, Rama II and Rama III. King Rama I is represented by his insignia, the Thai Crown *(mongkut)*, but without ear ornaments, Rama II by the mythical bird *(garuda)* holding the mythical snake *(naga)*, and Rama III by a *prasat* (spired hall whose use is reserved for kings and gods).

The *busabok* to the southwest commemorates King Rama IV (King Mongkut), who is represented by his insignia, the Thai Crown *(Mongkut)*.

The *busabok* to the southeast commemorates King Rama V, who is represented by his insignia, the top part of the Thai Crown *(Phra Keo)*.

5.3 Phanom Mak

King Rama V also had models made of a double-footed tray with a cone-shaped cover, called *Phanom Mak*, on the lower level of the double terrace, as symbolic offerings of worship.

5.2 Rup Sat Himaphan

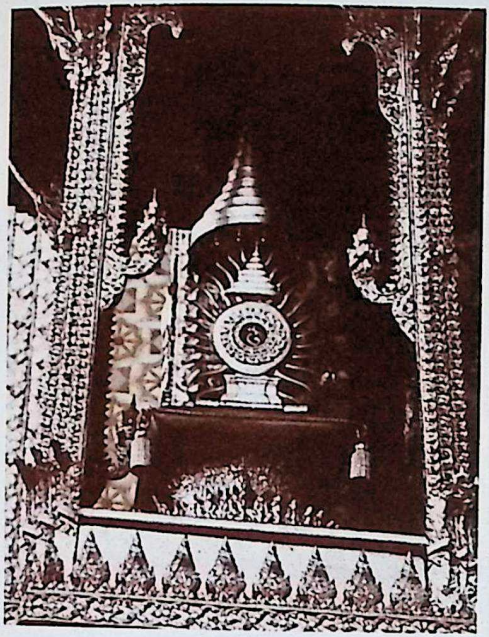
The mythological figures who inhabit Himavant Forest of Thai cosmology.

The reign of King Rama VI, 1910-1925

King Rama V's son, King Rama VI or King Vajiravudh, installed life-size bronze statues of his predecessors (6.1) in the building formerly called the *Phra Phuttha Prang Prasat* which his grandfather, King Rama IV, had built for the Emerald Buddha. Since it had the function of the Royal Pantheon, he renamed it the *Prasat Phra Thep Bidon*, meaning "Residence of the Divine Ancestors."

The reign of King Rama VII, 1925-1932

In the reign of King Rama VI's younger brother, King Rama VII or King Prajadhipok, priority was given to the conservation of existing edifices rather than to the building of new ones, as exemplified by the general restoration undertaken on the occasion of the Sesquicentennial Anniversary of Ratanakosin in 1932.



The present reign, from 1946

On the occasion of the Ratanakosin Bicentenary Celebration in 1982, a Monument of the Royal Insignia was constructed to the northeast of the *Phra Mondop* to commemorate Kings Rama VI, VII, VIII and IX (9.1). King Rama VI (King Vajiravudh) is represented by his insignia, the Thunderbolt *(S. vajra)*, King Rama VII by Three Arrows, and King Rama VII by Phra Phothisat, a deity destined to attain *nirvana*, but who postpones it in order to help mankind *(S. Bodhisattva)*. The present King is represented by the Octagonal Throne with the seven-tiered umbrella and a discus with the sacred letter Om inside it.

For the Ratanakosin Bicentenary Celebration the compound of Wat Phra Si Ratana Sasadaram was renovated in its entirety under the direct supervision of Her Royal Highness Princess Maha Chakri Sirindhorn.

Suggested Further Readings

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The romanization of Thai names and words throughout this work follows the Thai Royal Academy's "General system of Phonetic Transcription." (ประกาศสำนักนายกรัฐมนตรี และประกาศราชบัณฑิตยสถาน เรื่อง กำหนดชื่อทวีป ประเทศ เมืองหลวง มหาสมุทร ทะเล และเกาะ และเรื่อง การเขียนชื่อจังหวัด เขต อำเภอ และกิ่งอำเภอ. กรุงเทพฯ: โรงพิมพ์สำนักเลขาธิการคณะรัฐมนตรี. 2520).

Abbreviations : P. - Pali, S. - Sanskrit

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